UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Is the Modern Family a Decadent Institution?

By ALSON H. ROBINSON

War Must Be Outlawed

By SALMON O. LEVINSON

From Various Lands

Book Reviews By FREDERICK STARR

VOLUME XCI NUMBER 10

Chicago, May 3, 1923

PUBLISHED WEEKLY

UNITY

(Established 1878)

Subscription, $3.00 per Annum

A Journal of the Religion of Democracy

JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

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Vol. 1 March 1, 1878 No. 1

THE

Pamphlet Mission

FOR

FREEDOM, FELLOWSHIP & CHARACTER

IN

RELIGION.

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PUBLISHED SEMI-MONTHLY AT 65 WASHINGTON ST., CHICAGO.
Per Year, $1.50. Single Number, 10 Cents.

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"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879"

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. XCI THURSDAY, MAY 3, 1923 NUMBER 10

IF THE CHURCH BE TRUE . . . !

A church should be a means of reforming the world. . . . It should bring up the sentiments of the times, the ideas of the times, the actions of the times, to judge them by the universal standard. In this way it will be a living church, that grows with the advance of men's sentiments, ideas and actions. . . . We expect the sins of commerce to be winked at in the street; the sins of the State to be applauded on election days and on the Fourth of July; we are used to hearing them called the righteousness of the nation. . . . Here (in the church) they are to be measured by conscience and reason; to be looked at with reference to the laws of God, the everlasting ideas on which alone is based the welfare of the world. . . . If the church be true, many things which seem gainful in the street and expedient in the senate-house, will here be set down as wrong, and all gain which comes therefrom seen to be but loss. If there be a public sin in the land, if a lie invade the State, it is for the church to give the alarm; it is here that it may war on lies and sins; the more widely they are believed in and practised, the more are they deadly, the more to be opposed. Here let no false idea or false action of the public go without exposure and rebuke. . . . If the church would lead, it must go before men; if it would be looked up to, it must stand high. —*Theodore Parker.*

Our hats are off to the Wisconsin Assembly! This is the body, it will be remembered, which voted some time ago to abolish the state militia and close the state armories. Now it has passed a resolution hailing Eugene V. Debs for "his long life of unselfish service in the interest of humanity," and praising him as "an outstanding consistent Christian figure who has preached and lived the religion of Christ all the long years of his useful life." We wonder how many churches in Wisconsin have the vision to see what these legislators see so clearly! There may be some, but we have yet to hear of one that has had the courage to speak. But this is not the only action taken by this remarkable Assembly. On the same day that it anticipated the verdict of history on Mr. Debs, it passed another resolution demanding the impeachment of public officials and judges who during the war aided in the persecution of radicals and pacifists. The resolution sets forth that "during the late war, which was waged under the pretence of making the world safe for democracy, the constitutional guarantees of freedom of speech, press and peaceable assemblage were flagrantly violated by certain officials and judges." Here is another anticipation of the judgment of history—especially that phrase about "the *pretence* of making the world safe for democracy"! We are only sorry that this legislature is not Congress, and that its action is taken years instead of weeks after the Armistice. If we had had our way, impeachment proceedings would have been begun in 1919 by the national government against Woodrow Wilson and Attorney-General Palmer, and gone right on down through the whole list of crazy and cowardly men who used their official power during the war to make of the Constitution of the United States "a scrap of paper."

Lord Robert Cecil is now busily engaged in his propaganda work for the League of Nations. He is telling his audiences that he thinks that the occupation of the Ruhr should be referred to the League. Perhaps it should, but when Lord Robert had the opportunity to cast his vote in Parliament to this end, he voted "no." He evidently takes it for granted that his audiences do not know that he placed the interests of the Tory party before those of humanity. For our part we are heartily tired of English Tories coming here to tell us our duty,—Lord Balfour, "Bloody Balfour"; F. E. Smith, now Lord Birkenhead; and now Lord Robert Cecil. They are representatives of a caste that has ruled England for centuries and carried the flag of English imperialism to the ends of the earth. Suave in speech and gentle in manner, they represent the highest and best in English culture. But it is a culture that has rested upon the ruthless exploitation of subject races wherever the English navy and the English army have carried the flag of a commercial imperialism. We have not the slightest interest in pulling the chestnuts out of the fire for Tory England.

Mrs. George Maynard Minor, in a recent address, called upon citizens to work for "out-and-out patriotism for the preservation of American ideals" by being continually on the watch and suppressing institution destroying radicalism. She said, in elaboration of this idea:

> Under the mask of peace and freedom movements, of human brotherhood movements, of international friendship movements, this socialism by whatever name you call it masquerades as though it and it only were that one far-off divine event toward which the whole creation moves. Tear off the mask and you will see it as it is—the denier of God, the negation of all that men have held sacred from time immemorial, the denier of homes and the denier of country. To combat this spirit that denies is the sacred task of every Daughter of the American Revolution.

"The American *Revolution?*"—Yes! Mrs. Minor, we would have you know, is President-General of the

Daughters of the American Revolution, and spoke thus in her official capacity at the recent Congress of the organization in Washington. It is terrible to think of what this woman and her associate-Daughters would have said about our revolutionary forefathers had they been alive in the hectic days when these same forefathers overthrew their government by force and violence. Every one of them, we have no doubt, would have been on the side of law and order, of established institutions, of the existing government, of "things as they are." In other words, they would all of them have been Tories of the first water then, as they most decidedly are now; and undoubtedly would have held meetings of protest against the treasonable radicalism of such "Reds" as Samuel Adams, James Otis, Patrick Henry and the rest. How times do change—or at least what changes time does bring about! Samuel Adams, for example, standing heroically as a figure of bronze in Adams Square, Boston, is a very different person from Samuel Adams standing a quivering reality of flesh and blood in the old State House denouncing his king and country! And Patrick Henry at this distance looks like quite another man from the rabid fanatic who was cried down with shouts of "treason" by 100 per cent patriots when he called upon George III to profit from the example of Caesar and Charles I. Why, Mrs. Minor would have fainted dead away on the spot, from horror and indignation, had she heard that speech of the great Virginian against his government.

It makes some difference whose ox is gored! In flaming head-lines the Chicago *Tribune* in a recent issue announces, "Court Upholds Free Speech." A minor head-line reads, "Officials Cannot Rule by Throttling"; another, "A Fundamental U. S. Right." This is good American doctrine. We rejoice to see it in the head-lines of "the World's Greatest Newspaper." The occasion of this outburst of patriotic fervor, however, was not the vindication of the fundamental principles of democracy on behalf of a socialist, or communist, or I. W. W. The triumphant affirmation of the basilary right of a citizen to criticize his government came as the result of the *Tribune's* winning a victory in the $10,000,000 libel suit brought against it by the city of Chicago. And we rejoice with the *Tribune*. We are thrilled by the clear and definite words with which the Supreme Court of Illinois set forth the real issue involved in the suit. "The fundamental right of freedom of speech," said the Court, "is involved in this litigation and not merely the right of liberty of the press. If this action can be maintained against a newspaper it can be maintained against every private citizen who ventures to criticize the ministers who are temporarily conducting the affairs of the government." This is not only reason and sanity, it is also good American doctrine. We hope to find the *Tribune* in the future at the very forefront of those supporting the "Civil Liberties Union." Surely this great newspaper will be as eager to secure for the humblest citizen the same protection in the expression of his opinions as it has now obtained for itself.

The press dispatches announce that an army of 300,000 men will receive intensive military training this summer at the army camps. Among these will be 9,000 students who will be trained as officers. Thus the work of the militarists goes on! The primary business of training camps is not to produce soldiers. The "never again" sentiment is too strong at the present time to permit the most ardent militarist even to dream of engulfing the United States in a European war in the immediate future. This immense reserve army is not wanted for war but for propagandist purposes. These men will come back from the summer camps thoroughly imbued with the idea that somewhere in the offing is lurking some great danger, that some secret army is being prepared to attack us, that the dangers to which we are exposed are greater than ever. These camps are the places where will be spread ideas for universal military training, and for conscription, and for huge appropriations for the army and navy. At a time when we as a people should be straining every nerve for the organization of the world for peace, we see the resources of the nation mobilized to keep alive the war idea in the minds of the people. Preparation for war means war. We need not deceive ourselves on this point. If we want peace, we, the people, must work for peace. And we must not fail to recognize that our task is going to be harder because we are permitting the army to make our colleges and universities vast centers of this propaganda for war.

While all this torrent of abuse of the Puritan is at its height, it is well to remember that the Puritan was with all his faults the real founder of modern democracy. He laid in New England the foundations of a government that recognized neither priest nor king. He was a man conscious of his own worth before God, and not ready to bow the knee to any. The movement in history which he represented did go to extremes. But it must not be forgotten that there were extremes on the other side. The Puritan spirit is blamed for prohibition. Those who do this conveniently forget the problem that the liquor interest forced upon this country. In many states this interest ruled and stood directly in the way of every proposal for social advance. It co-operated with every vicious special interest. If the prohibitionist has gone to an extreme, we would do well to remember the extreme provocation. The Puritan spirit is blamed for every attempt to prevent the fact of sex being recognized in art and literature. But it must be borne in mind that there

are always at hand men, who are willing to exploit sex facts, interested not in a more clear recognition of one of the fundamental realities of life, but rather in their own personal gain. And there seems to be no limit to which these men will not go in pandering to the unrestrained passions and erotic desires of youth and the vacant minds of many adults. It is only constant vigilance that prevents the theatre from becoming a sewer from which is poured out all manner of filth upon the public. We are not advocating censorship for the stage, but we do say that the Puritan spirit has a task before it in the present day as it had in the time of its origin. It may be well to guard against its excesses, but at the same time we must remember what its real task is. It is to keep ever before us those real values of life which go to make us understand the meaning of life itself.

And now the Bishop of London adds one more to the list of churchmen who are lamenting that the war did not result in the deepening of the spiritual life of his people! What did the good Bishop expect? Did he think that his people could be baptized in an orgy of hate and come out washed white as wool? One would think a churchman, wise enough to be bishop, would have had no illusions about war. He ought to have known that war feeds on hate and hate alone. Religion feeds on love, and between hate and love their can be no commerce. The evil thing about the grim business of war is not so much that it kills the bodies of men. That is serious enough. But compared with the real evil of war,—the killing of the *souls* of men and women, it is insignificant in its effects. Now that the illusions of the good Bishop have disappeared and those of most other honest churchmen have gone by the same route, might it not be well for all of us to admit that instead of being carried to celestial heights by the war, we were really carried down into hell. It is from this pit that we are trying today to extricate the world. It will do no harm for us to recognize what our job is. If we know where we are, there is some hope of our getting out and on.

UNITY has been berated many times for saying doleful things about the churches. Well, we *have* said doleful things! But we do not remember ever saying anything, even in our darkest moments, half so doleful as what has recently come from no less a person than Dr. George A. Gordon, minister of the Old South Church, Boston. Speaking before the Unitarian Club of that city, and referring particularly to the Congregationalists and Unitarians, this distinguished clergyman declared (as quoted in *The Christian Register*, April 19, page 363):

> We filled our churches a hundred years ago. Fifty years ago, they were half filled. . . . Today, *our churches are nearly empty.*

Continuing, he said, "We have our backs to the wall." Of course, he followed this immediately by the bold assertion that, "at bay, the best in us is coming out, as it always does when people are at bay"; but this, of course, was nothing but a flourish such as is always in order when words of honest confession are spoken. At bottom the significant fact about these churches is not that "the best in (them) is coming out," but that the best is *going* out! The liberal churches are dying today, just as they have been dying for a half century past; and just as the orthodox churches are beginning to die at the present moment. Death is all about us in the world of organized religion. It's easy to write cheerful editorials, and speak brave speeches, and compile impressive statistics. In this same issue of the *Register* in which Dr. Gordon's confession is published, statistics are presented (on page 368) showing that, in 1922, the Congregationalists gained 19,046 members, and the Unitarians 4,624 members. Yet their "churches are nearly empty"!!! After all, facts are what they are, and that's an end on't.

In seeking an explanation of this dreadful condition of the liberal churches, Dr. Gordon laid emphasis upon the neglect of religious education as primary. Whether primary or not, this cause is undoubtedly a major one. We never cease marveling at the indifference of men and women, who profess belief in education, or "spiritual nurture," as the way of salvation, to the education of their own offspring. The pitiful condition of liberal Sunday schools is proof positive that parents have no interest in the religious training of children. But the situation is now almost as bad in the orthodox churches, or at least is fast becoming so! For instance, a class of 193 students at the University of Nebraska was recently quizzed on its knowledge of the Bible. Results in such an examination are usually pretty bad, but this case was the worst of which we have ever heard. Seven (7) per cent of these young men and women could not name a single book of the Old Testament. Less than fifty (50) per cent could name ten books. Eight and one-half (8½) per cent could not name one book of the New Testament. "Xerxes" was given as the name of an Old Testament book. Fourteen (14) students named "Hezekiah" as one of the five "Books of Moses." This is the condition of ignorance in a group of college men and women. What about the millions who have had no training beyond the grammar school? And yet we talk about the churches, and how they are growing, and the influence they exert, and all that! Test the churches anywhere not by compiled statistics, but by actual results, and you meet disintegration and approaching death.

Jottings

Once upon a time there was going the rounds a certain verse, written in humorous scorn of the hard-shell Presbyterians. This verse is still as good today as ever, and as applied to us all from Communists to Tories:

We are the dear elect;
All the rest are damned,
There's plenty of room for them in hell
We won't have heaven crammed.

Thirty-one million copies of great masterpieces of literature have been sold by E. Haldeman-Julius, the Girard, Kansas, publisher. No wonder he is called the "Henry Ford of literature." There are now three hundred titles on the list of "pocket classics," and more are being added from week to week. The sales amount to six million a month. The book which has had the largest sale is, "The Trial and Death of Socrates." Of this there has been one hundred and seventy-five thousand sold. This phenomenal record is a revelation of the fact that the great masses of people do want good literature, and are willing to purchase it if it is offered to them at a price which they can pay.

We were looking the other day at a picture of the justices of the Supreme Court. Suddenly it flashed upon us, What a "contempt of court" Justice Oliver Wendell Holmes must have for this august body. It it fortunate for him—and for us!—that he cannot be arrested and punished.

When the Soviet Government announced that it would place Arch-bishop Tikhon on trial on a certain day, our newspapers rang with denunciations of tyranny, oppression, persecution. When the Government announced that it had postponed the trial indefinitely, the newspapers were filled with charges of weakness and fear. Damned if you do, and damned if you don't!

John Ritchie, of the Evangelical Union of South America (*Biblical Review*, January, 1923), is honest and clear-visioned enough to declare that "the foreign missionary is an evil." He says, "Every denominational missionary feels it his duty to extend his denomination, to fit the native church into his home mold." To which we add that what's true abroad is likewise true at home! "Instances are not rare," says Dr. Paul L. Vogt, writing of rural religious life in America, in this same magazine, "where communities of less than five hundred inhabitants are paying $3,000 to $5,000 per year for the support of three or more competing churches." Again we cry, the community church is the way out!

Bishop Manning has recently been hailed as "the first citizen of New York." We are reminded that Bishop Manning's Lord and Master, Jesus Christ, was never in his life-time hailed as "the first citizen" of either Nazareth or Jerusalem. J. H. H.

Is the Modern Family a Decadent Institution?

There is one factor concerning the institution of the human family which ought to be recognized as standing out with perfect clearness in the midst of a multitude of conflicting claims. That factor is that the human family is unmistakably the oldest of all the institutions of the human race. Furthermore, there is no form of social relationship so widespread or so uniform as that of the human family. It is desirable to place unqualified emphasis upon such a dogmatic statement as this for the reason that up to a short time ago anthropologists themselves were sharply divided in the matter. Mr. Lewis Morgan, and Mr. Herbert Spencer were of the opinion that the establishment of the human family was preceded by a period in which human beings lived in a condition of promiscuity; and it is interesting to recall that Marxian Socialism, wherever it remains enslaved to its own dogmas, still holds to this mistaken notion.

What we now know is that the family consisting of husband, wife, and children is found everywhere and from the earliest times. There may be more than one wife, and here and there more than one husband. Where no other forms of social organization are found there the family is distinctly discerned. Another observation of primary importance is the fact that in the transfer of those elements which enter into the culture of any civilization, this transfer is chiefly attained from one generation to another through the medium of the family. Civilization consists, as Professor Goldenweiser reminds us, partly in material things, and partly in intangible things such as ideas, customs, attitudes, and so on. Now there were in primitive times certain other institutions which played their part, but the overwhelming influence in the transfer of these elements of civilization was the family.

How does it stand with the family today? Is the family playing its part in the transfer of these elements of civilization? Before jumping too hastily to a depressing conclusion it is wise to remember that before any intelligent opinion can be formed many conditions must be taken into consideration. And chief among these is the fact that the modern family as almost never before is beset within and without by enemies.

Within the family are the forces of greed and selfishness. It is on this very rock that so many families which otherwise afford great promise of happiness are tragically wrecked. Now when a person gets married he has to give up something. Make no mistake about that. Straight to the divorce court lies the way of thinking that it is possible to go on living in the same way as before. And one of the reasons that he must give up something lies in the fact that individuals by training, inheritance, inclination, experience, and all the rest are so different. Prof. Conklin of Princeton in describing the marvelous structure of the germ plasm, points out the infinitesimal chance of there being any sort of identity between two children of the same parents. Did you ever attempt to calculate any such possibility between persons born of different parents? Well, it can't be done. Don't try it. When one looks at it from this point of view the situation is very hopeful. It's a wonder in other words that so many marriages turn out as happily as they do. Now in the marriage relation and in the institution of the family these differences so far as possible have got to be submerged—complete eradication is impossible, to be sure; but one can subordinate them to other tendencies which are held in common by all the members of the family. Now every person who is thinking about getting married ought to take such a contingency as this in mind. One doesn't have to get married. There is no law to compel it, but once he does choose that way, be sure that the one axiom of happiness and success is the elimination of every selfish impulse and desire.

As a correlary to this and closely allied to this enemy within the heart of the family itself, is the neglect of many families to talk matters over freely and fully, which are of common concern. There is a very dramatic and touching example of this failure in the closing scene of Ibsen's "A Doll's House." You remember that after Nora discovers that all through her married life she has been treated not upon the basis of equality, but with that condescension that one bestows upon a delicate doll, she says to her husband: "We have been married eight years. Does it not strike you that this is the first time that we two, you and I, man and wife, have talked together seriously." Now that's the kind of thing that is happening everywhere, and that is one of the enemies which the family has to meet from within.

The enemies of the family from the outside are chiefly embodied in the requirements and maladjustments of our economic order. Of all the blunders and iniquities that man has ever devised, war is the greatest. Now we have just been through a great war. And as a result of it the institution of the human family is suffering almost irreparable damage. The fashion in which the leaders of political institutions will tamper with the family and justify their acts upon national necessity is unbelievable. I read of an astonishing situation the other day. It has to do with the problem of the unmarried mother in France. I had always believed that the French people were scrupulously careful about the purity of their family life. Now the birth rate in France has recently taken another drop. And the political authorities are clearly alarmed. Therefore they have passed legislation in one of the provinces enabling unmarried mothers to conceal their identity. A woman may enter any hospital for her accouchment, convalesce, and depart with her child, and no questions asked. Now that's all right. As a matter of principle most of us would find ourselves to a large degree in sympathy with it. Many of our moral discriminations in such matters are purely factitious. But to encourage that kind of thing because of economic and national necessity, is a little too much for most of us. This is one of the by-products of the war, and obviously it strikes right at the heart of the family relation.

Another element which flows directly out of this terrible disarrangement of things is the difficulty which the people are having today in getting suitable homes to live in. The normal way for a family to live is in a house of its own, where there can be privacy, and the cultivation of those tender relationships which blight and wither when subjected to the public gaze. Everywhere in every land women and girls are engaged in hard labor in mill and factory and shop. It may be that in time there will be an adjustment between the demands of economic development and the standards of the family which we propose or desire to maintain. But meanwhile these are the enemies which the modern family has to face and if we care for this institution which is the most fundamental of all social contacts, and out of which the greatest happiness which men and women can secure upon this earth are derived, we are going to set our faces like flint against anything which tends towards its dissolution.

Now we come back to the point from which we started. Is the modern family a decadent institution? There is no confusion in my mind as to the correct answer to that question. In spite of all the scandals which violate every standard of decency; with all the smells that rise to the highest heaven from our courts of domestic relations; in spite of all the enemies both within and without with which the family has to contend, I still think that the family is on firmer ground than ever before in the history of the human race.

I think some of the friends of the family take a very shortsighted view of its function, and one sometimes has to ask the question whether they are not harming the family more than they are advancing its best interests. The church, for instance, in its insistence upon marriage as a religious sacrament and in its unwillingness to sanction divorce is standing in the way of the emancipation of the family. Of course, mar-

riage is a sacrament, but it is not such because of anything which the Church has done, or the priest has said. It is such because of a sacred relationship which has been established between one man and one woman; and if for reasons which may or may not be beyond their control that relationship breaks down no useful end is served in compelling its outward form to be maintained. Both the church and the state have largely misunderstood the meaning of marriage and of the family. It has confused a voracious appetite for a creative impulse, as Mr. Gilbert Cannan says. To judge by the attitude which some of the churches take one would think that the family was nothing more than an institution for the propagation of the race. That is one of its functions to be sure, but it doesn't make any difference to nature whether the children who are born into any community are born within or outside of wedlock. Nature is quite careless about that.

But there is a function which the family serves infinitely higher than this, and which no other human institution is capable of performing. I mean the family as a creator of spiritual values. There is just one thing in the world that can hold the human family together and save it from decadence. Laws won't do it. Rewards and punishments are powerless. That greatest thing of all is the invisible spiritual element of love. All sorts of substitutes are offered. Wisdom calls to follow her. Art and beauty add their enchanting call. And saddest of all the pursuit of money and material possessions carries its victims through mad waters and casts them aside upon dangerous rocks. But one by one these other things are seen to fail, and poor, sad humanity comes back to a recognition of the one thing needful. ALSON H. ROBINSON.

A Russian-American Sociologist

Editorial Correspondence

About the meatiest man I have recently met is Professor Charles Kuntz, whom I caught yesterday, as a bird of passage in flight from Russia, through Germany and Italy en route for America.

He was born in Kiev, Russia, about a half century ago. A few years later found him at Vienna, where, at 17, he entered the University, studying medicine and philosophy; later he was in Switzerland, at Zurich University, studying mathematics; whence in 1894 he came to America. Experimental psychology was then being taught at Columbia University by Professor Katte, and there he studied for three or four years, doing some teaching. He next went to the British Museum for a year.

In 1904, returning from London to America, he settled on a farm in Iselin, New Jersey, where he specialized in poultry and where he resided until the Revolution in Russia, where, in 1917, he went chiefly as a sociologist to study the effects of the Revolution. He returned after the civil war in Russia, still pursuing his studies of the sociological phenomena. Consequently he talks like a scientist who has been out observing an eclipse, or some other interesting phenomenon. The last visit to Russia covered seven months, during which period he has been in Petrograd, Moscow, and as far east as Siberia.

Not unnaturally he first spoke of a lecture he had heard the day before, in Berlin, by Professor Grossman Roschin, who holds the chair of History in Moscow University. It was on "The Coming Culture." Since I have grandchildren, I was interested in finding out about the coming culture, so I asked Professor Kuntz to tell me in a word what it was to be. Here it is:

> The change of the form of production will produce a psychological change in the worker himself. At present this change in the form of production is in process mostly in Russia. This psychological change is proletarian in its nature.

I pause here to remark, that when I recall that this Professor of History in Moscow University was in pre-war days an exile in Siberia, that Ernest Toller, whose wonderful Labor drama I witnessed given to 5,000 people on Sunday last, is now in prison in Munich, that John P. Fletcher, director of British Quaker workers in Germany, has been in jail as many times as was the Apostle Paul, I do not have to scratch my head to realize that a new culture is on the way.

Now to Professor Kuntz, whose hobby as a sociologist is the industrial schools which he defines as a "school which corresponds to the social organization." In speaking of Russia, he said he found that the Revolution forced a change in education. The old system almost immediately became a wreck. No new system took its place; instead, schools popped up in every direction, spontaneously, each school having its own individuality. There were certain features common to all these schools: (1) In the method, which at bottom was determined by the labor element, for example the workshop, the factory; (2) tendency to come close to life; (3) relation of the teacher to the pupil. These schools took on the form of a family, giving the children the positive side of family life. He felt that all pedagogues, whether they were teachers or parents, should be interested in the schools of Russia because of the new educational phenomena evoked by the Revolution.

Professor Kuntz is especially interested in an Industrial School project about 80 miles south of Moscow, which, with a beginning of 150 students, furnishes, he believes, a fine opportunity in education. This school can easily be made a center of great influence in Russia. There is a big farm, one of the old estates. The students, by working four or five hours a day, come to be self-supporting; this feature itself he regards as being a great factor in proletarian education. Such a school, by training the peasant boys chosen from the various villages, could prove to be a bulwark against future famines. There is one condition to the full realization of the educational project. It is the gift of some tractors and other machinery and tools, by American friends. This gift, say of $40,000 or $50,000, would make the school perpetually self-supporting and mechanically powerful.

"But," said I, "won't you find objection in America

to building up Russian agriculture?" "Not at all," he replied, "if people will only think twice. The improvement of Russian agriculture will mean that prosperous Russia will consume her own farm-products, just as America now does, as compared with 50 years ago; will mean that America will not again be called upon to feed the famine sufferers of Russia, since good farming methods will eliminate famines."

"Tell me, Professor Kuntz, how you, as a sociologist, estimate the Russian Revolution. How does Russia compare with Germany and the rest of Europe?" In reply to this question he said:

Russia has the new form of production. There is no denial of presence of suffering, but this suffering is distributed. Contrasts in Russia are almost nil. This appears even among the peasants. There has been a leveling among the peasants and there is now more opportunity to work. Before the Revolution, there was what might be called a "poor white class." A bourgeois peasant class was growing up, with private ownership constituting perhaps 25 per cent of the peasants. This does not now exist.

As to the schools, in the first year of the Revolution, the number of schools increased 100 per cent. During the civil war, the number dropped to the pre-war (1914) number. The schools have now passed to local control, and the number of schools has risen, due to the activity of the peasants themselves.

"What can America do in her attitude toward Russia?" I asked.

I recommend that American capital go to Russia, not for sentimental or political reforms, but for practical reasons. The main reason that capital is hesitant is that it mistrusts the Soviet Government. My opinion is that the Russian Government is the strongest one in existence. It is a good field for capital, for the country is in a period of reconstruction and therefore great activity. For example, in the Baku oil fields, it is likely that capital could increase itself 100 per cent in 10 years.

The reason I think the government is solid? Why! the basis of a solid government is: (1) It should rest on the consent of the people; (2) it should be progressively improving; (3) it should have a loyal, well organized army. Russia is also solid in her relation with the Eastern nations. These nations have anchored their hope in Russia because she is not imperialistic, because commercially she is not out to exploit. Besides, I think, Russia has a better understanding of the Eastern nations.

SYDNEY STRONG.

War Must Be Outlawed

Do you know that it is perfectly lawful in this world of ours for one nation to declare war against another with or without cause? Do you know that there never has been such an animal as an *illegal* international war? Do you know that today Turkey has the legal right to go to war and, therefore, can bluff England to her heart's content, as England, like ourselves, is sick of war? Don't you think it is about time that war between nations should be made unlawful and criminal? Do you know that a war of liberation, a revolutionary war like our own of 1776, is unlawful and criminal, is high treason, whereas a war of aggression and conquest is perfectly lawful? Do you know that Washington, Jefferson, Madison and Hamilton and the rest, were all felonious criminals during the Revolution? And do you know that neither Napoleon nor the Kaiser in starting wars committed any crime known to international law? If you know these things you know the crying need of outlawing war.

The program for the Outlawry of War calls for a re-writing of international law, so that we common people can understand the law. The diplomats talk of balances of power, spheres of influences, rectification of boundaries, suzerainties, protectorates, regional understandings, mandatories and a score of other things. What do these expressions mean, if they mean anything? They are intended as covers for conquest; they are soft gloves to cover the iron hand of imperialism. Outlawry promises to bring in a new set of definitions. It would discard these deceptive fine phrases, and in their place, it would define war as a license to murder, annexation as a license to steal, and propaganda as a license to lie, and, therefore, it would abolish the whole nasty business. Then, again, Outlawry would compel the nations to take their law suits into court and put everything in writing, so that the common people can get some idea of what the dispute is about. Then public opinion would function, and not be propagandized to death. Outlawry would abolish the institution of war and make it a crime. Then, war would lose its glory, its legality, its glamor. We outlawed the institution of duelling; we outlawed the institution of slavery, and we must outlaw the institution of war, or Christian civilization will fall. Outlawry would create a code of international law containing not rules and regulations *of* war, but stern laws *against* war. Present international law consists largely of an attempt to regulate and define the rules of the game of war. The advocates of Outlawry insist that war cannot be regulated, controlled or compromised with, but must be plucked out by the roots.

Some people are chasing the rainbow of the causes of war and promise to remove them. This is one of the two greatest fallacies in war discussions. When the institution of duelling was outlawed the causes of duelling were not removed. How, in heaven's name, could they be? Love, hate, religion, trade, pride, politics—the whole gamut of human nature contributed motives for duelling. We outlawed the institution of duelling without ever having removed a single solitary cause of duelling. We must do the same with war. People do not agree on what the causes of war are; they are very many. Really, war itself is the great cause. If you should visit Europe and travel over it and see the hunger and suffering and destruction and chaos there, and someone asked you: "What is the cause of this great catastrophe?" of course, your answer would be: "War is the cause." Let us not mind what the mysterious and complex causes of war are. Let us destroy the monster, War, as an institution unworthy of civilization. If you have a dispute with your neighbor, you don't want to kill him. But if your country has a dispute with another country, it is perfectly lawful for a million curly-headed boys of the one to kill a million curly-headed boys of the other.

War is the most expensive, destructive and indefensible thing in civilization. At least 95 per cent of civilized people want to get rid of war and yet they somehow feel sort of helpless about it. If we will only use the common sense of our own daily lives, abolish by general treaty among the nations the internal institution of war and set up humane laws and courts in its stead, the greatest progress since the dawn of civilization will have been made.

The other great fallacy about war-thinking is the vicious doctrine of force. Your practical, hard-headed man will say: "How is this international court going to enforce its decrees?" Now, it is perfectly plain

that there is only one way by which the International Court can physically enforce its decrees, and that is by war, or the exact equivalent of war. Now, you can't get rid of war by getting up a scheme which requires war for its enforcement. Alexander Hamilton said this 135 years ago; so did James Madison and so did George Washington. Our own Supreme Court which these great men set up has heard 86 cases of disputes between our sovereign states and its decisions have been carried out without the use of force for these 135 years. But our Supreme Court has the jurisdiction to hear the dispute and doesn't have to wait for consent, as the Hague and League Courts do. For the old Hague Court and the new League Court have no inherent power to try any international law suit and, therefore, no inherent power to settle a dispute that might lead to war. Suppose you claimed that a man owed you $1,000 and he disputed it and you couldn't take your case to court until the debtor consented. When do you suppose you would ever get your debtor into court? But this is the helpless kind of court that they have always given us internationally, and not the kind of court that our own Federal Supreme Court is in its jurisdiction over disputes between our states. For it is a real court. John Stuart Mill, one of England's greatest thinkers, saw this and in 1861 wrote this wonderful sentence:

> The usual remedies between nations, war and diplomacy, being precluded by the Federal Union of the United States, it is necessary that a judicial remedy should supply its place. The Supreme Court of the Federation dispenses international law, and it is the first great example of what is now one of the most prominent wants of civilized society, a real International Tribunal.

Now, as a matter of fact, the nations have developed their international civilization on the basis of faith and confidence, and not upon force. All contracts, and agreements, usually called treaties, have, with rare exceptions, been scrupulously observed, and are the civilized method of forming international relations. And yet, these treaties have no "sanction," that is, no method of enforcement. How can a treaty be enforced as between two nations? Nations A and B make a treaty. If they have the same physical power, then neither can enforce. If A is superior to B, then B cannot enforce it. If B is more powerful than A, then A cannot enforce the treaty. And yet, no one would criticize the making of treaties relating to commerce and trade, boundaries and peace, navigation and immigration, etc., because not backed up with physical force. In a treaty between Cuba and the United States, Cuba could not enforce a decree; not even war would do her any good, because she could not get anywhere with war against the United States. Therefore, we see that, after all, in international relations, as in our daily domestic life, we must rely upon good faith and we must have confidence in one another. The nations have been ultimately relying on the theory of force, or war, for many centuries, as the indispensable quality of international "sanctions," but it has been a gigantic and destructive failure. This theory of force has not worked and it is high time that the Christian world recognized this fact. Under the plan of Outlawry, the nations of the world will solemnly agree together to abandon this doctrine of force, this legalized war system, for the first time in human history. Of course, the right of defense would be retained, for rightful national defense is not war, just as killing in self-defense is not murder. In conclusion, let me quote from the first great speech of Senator Borah on this subject, delivered at Brooklyn, Friday, March 9th:

> My friends, there is something in this world of incalculable force and power aside from that of military organization. If you will organize justice and place behind it the public opinion of the world, you will bring greater happiness and more stable governments than all the armies and navies that were ever organized.

Two of the most powerful members in the United States Senate have approved the plan to Outlaw War, and are ardently advocating it. They are Senators Capper and Borah. Millions of our best men and women are rallying behind them in this greatest of all causes.

SALMON O. LEVINSON.

Why the League of Nations Cannot Prevent War

"What does the future hold for our present civilization?" is the question that is beating into the brain of every thinking person today. We all feel that the times are out of joint, that we are drifting we know not where, that we are in the grip of circumstances that we cannot easily control. Herbert Spencer, with clear-eyed vision, many years ago warned us that there was a period of "rebarbarization" setting in and that it was quite within the bounds of possibility that mankind might sink again into savagery and brutishness. At the moment when Spencer made that assertion it seemed well-nigh incredible that such could be the next stage in human evolution but today there are not a few to whom the same thought is coming with painful insistence.

Today we are just beginning to get the true prospective with regard to the last war and the causes thereof and he would be a brave man who would assert that the real and only cause of the Great War lay at the doors of the German people. We have to go farther afield and to dig deeper if we would unearth the causes of that great catastrophe. Slowly but surely it is becoming increasingly manifest to even "the man in the street" that all the great nations of Europe were more or less responsible for the last war and that Germany happened to be the nation that lit the match that started the conflagration. While the initial act was Germany's the kindling wood that made possible the flame had been piled high by all the nations.

The great wealth that came to the world with the coming of the industrial era came suddenly and before mankind was ready for it. It came very much as it comes to a young man who has been in dire poverty and then suddenly finds himself master of untold riches and who does not know how to use them to the best advantage. This new accession of wealth has given a false view of the capacity of mankind and his moral worth. Suddenly, without previous warning, men became masters of vast and undreamed of wealth while the moral capacity and foresight that was necessary to make that wealth a blessing and not a curse was not forthcoming. Man had grown in industrial stature to a tremendous height but his moral stature remained stationary.

One of the greatest factors in the making of our present industrial development was the increase in transportation facilities. Suddenly town was joined to town and nation to nation in a manner that was not

even conceived of before. In addition to the invention of the locomotive there were invented the telegraph and the steamboat that brought the ends of the earth together and made each nation interested in the other in a manner not possible before. Trade and commerce sprung up and nations became more and more interdependent upon each other for the very necessaries of life. Within each separate industrial nation surplus capital began to accumulate that could not be invested profitably in the home country, and so it became necessary for the moneyed interests in each of the industrial nations to seek out new fields of exploitation in barbarous and semi-barbarous countries. The gospel of *laissez faire* was adopted and the foreign offices of the various nations became the tools and advance agents of exploiting capitalists.

It happened that there were iron ore mines in Morocco, gold in the Transvaal, oil in Mesopotamia, and very soon these areas became bones of contention between the competing powers and war was the result of this commercial rivalry.

It was the iron ore mines of Morocco that really caused the great war, for it was about them that French, British and German capitalists split up Europe into rival camps.

From the above summary it will be seen that the cause of international disharmony and war must be found in the economic field and that any solution for international strife must be found in economic readjustment.

If one were to ask the ordinary man wherein lay the solution for international rivalry he would undoubtedly reply that it lay in the formation of some kind of a League of Nations. If pressed as to what he means by a League of Nations he would reply that he meant some kind of an international court of appeal to which all the vexed questions that trouble the nations and are the cause of war could be submitted. He would say that this League of Nations would formulate rules and laws that were binding and compulsory for all the nations. "In fact," he would say, "there is such a League of Nations in existence today."

All this that the man in the street would say is very true and cannot for a moment be disputed: we do need a League of Nations and there is one in existence today. When we have said this we have gone to the very root of the matter: we have a League of Nations today but it is absolutely no use for the prevention of international strife. *Why?*

Since the end of the last war and the formation of the League of Nations we have had plenty of international friction in Europe that has very nearly brought the world to another Armageddon. How did the League function in these crises? It did not function at all; it had no power to function. There was trouble and war between Russia and Poland, but the League was helpless in the matter; there is the present trouble in the Near East in which the League is as helpless as a new-born babe. "Oh, but," someone may reply, "that was because the United States was not a member of the League: if you leave out the greatest nation in the world how can you expect it to function?" To which I reply that the inclusion of the United States within the League of Nations would not have made an atom of difference in the result attained. My reason for saying this will be apparent later on.

It is well when thinking of the League of Nations to consider the type of representatives who sit on that League and the people whom they represent. This is an all-important point that is apt to be overlooked. One cannot gather figs of thorns or grapes of thistles and one cannot expect the world to be saved by a League of Nations the members of which are of the same class and way of thought as were the rulers who brought about the Great War. Be it also noted that these self-same rulers and diplomats have learned nothing and forgotten nothing as a result of the war, as witness the shackles they rivited on the world in the shape of the Treaty of Versailles. A few of them, to be sure, are having their eyes opened as a result of the hell into which the old diplomacy and statecraft led us, but they are so few that their influence counts for little or nothing in any essential matter. Why, one of the most influential of this small group to which I have referred, Lord Robert Cecil, said to the world recently that if it did not mend its ways it would go swiftly down the slope leading to catastrophe. And Lord Robert Cecil is one of the most prominent members of the League of Nations. He, like the rest of his small group who are out to correct the false and wicked statecraft of the past, finds that he is able to do nothing effectual in the face of all the other representatives who are stand-patters for the old methods.

If we want to get at the reason for the failure of the present League of Nations to prevent international strife we shall have to go back to the individual nations and examine their politics and their system of industrial organization; it is there that we will find the reasons for the present failure.

Modern industry is founded and grounded in competition; it is one of its most cherished maxims that that society only can hope to keep ahead in the race which is based on private ownership of the instruments of production and distribution and exchange. It may here occur to some of you that I am getting dangerously near to the subject of Socialism in my address but that cannot be helped; the situation today is too grave for people to be frightened by names. The fact is that society today is run by private initiative and private enterprise and that it is as a result of this that the world has come to where it stands today. You may look around for some other reason to explain Armageddon but you will find none; the last war was the result of purely economic causes and these economic causes were due to inherent defects in the economic structure of the present order of society.

Private enterprise, as I said before, has burst the boundaries of its homeland and now seeks profit and employment in lands thousands of miles away. Whereas within the boundaries of each separate nation there does exist some kind of law and order there exists no such control in international affairs and those international brigands whom we mis-name financiers and statesmen find within the international field a veritable Eldorado of plunder. And there can be no doubt that these small groups of men in each country are the rulers of the world. They are the rulers not only in international affairs but also within the confines of their separate countries. And "there's the rub," as Shakespeare says. Can it be thought for one moment that these rulers of the world, these financiers, would send to the League of Nations men who would immediately start to make the world unsafe for financiers? Is it to be expected that the capitalistic rulers of the world would cut their own throats in that fashion? The maintenance of the *status quo* in international affairs is absolutely essential from the capitalistic point of view. If the United

States were to enter the League tomorrow it would not alter the conditions one iota. At the present time the American financiers are tumbling over each other in their haste to get their share of the plunder in Mosul and they would not stop at war to secure what they thought were their just rights.

The record of the U. S. A. within the boundaries of the New World within this last decade dissipates any lingering doubt that one may have had as to the predatory instincts of American capital.

And how can we expect anything else? Can we hope to rear the mighty structure of the Commonwealth of Man upon the shifting sands of predatory capitalism? Can we hope to secure justice at the top through a League of Nations when each of the nations represented by that League is rotten to the core with injustice and oppression?

It is only common sense to begin at the bottom and that means the securing within each nation of an enlightened democracy that is capable of controlling the predatory forces within its own borders and seeing to it that never again should the people be used as pawns in the interests of selfish finance.

One of the greatest delusions of our time is the belief that there exists democracy in such countries as U. S., England, France and Italy. There could never be a bigger blunder made. There is no such thing as democracy in any of these countries; that is the lamentable fact that causes serious misgivings to all well-wishers of mankind. "The prophets prophesy falsely and the priests bear rule by their means; and my people love to have it so. And what shall it be in the end thereof?"

The rulers of this and of every capitalistic country are those people who control the economic resources of the country and the rest of the people are merely outsiders who are kept quiet by being told from time to time that they are the rulers and by being given an opportunity from time to time to elect their "representatives."

The League of Nations will continue to fiddle while the world burns and when the next war comes it will be swept aside and flung to the scrap heap. The only hope of the world is some new movement that will educate the people to a sense of their true position and lead them out into a new society. "Educate, educate, educate."

HARRY TAYLOR.

Henry Bool, Radical

Henry Bool died recently at his old boyhood home in the little village of Montacute, Somerset, England. Although inclined to shrink from any publicity regarding his work to promote social justice, he was widely known in this country and in England among certain groups interested in reform. I had the pleasure of his friendship for many years when he lived at Ithaca, New York, the home of Cornell University. For some time he was one of Ithaca's most prosperous merchants.

I first remember him, when I was a boy living in the village of Ludlowville, ten miles from Ithaca. My father was a Presbyterian minister. Mr. Bool called at our house to see if we had any pictures which we wanted framed. He traveled on foot from door to door, lugging with him quantities of specimen mouldings. Whether he took away any orders or not from our house I cannot say, but in a discussion which he had with my father he left in my mind some ideas as to man's inhumanity to man which have never been forgotten.

At that time he had a small shop, over Miss Ackley's news room on North Aurora street in Ithaca, where he executed his orders for picture framing with his own hands. From this small beginning the business grew into an art store, then a furniture store, and finally into a large house-furnishing establishment, occupying one of the most prominent stores in the city. Later, he also established one of the first stores in the city for the sale of flowers and plants. He bought a farm on East Hill and there erected extensive greenhouses.

And then one day he woke up to a realization of the uselessness and folly of spending any more of his time at the money-making game. As rapidly as possible he sold his business property and gave his time to the books and magazines which he loved and to his ambition to promote saner living on the part of mankind.

I well remember how in 1886 he was intensely interested in Henry George's campaign for mayor in New York City. But his aversion of politics prevented him from giving a hearty approval to the methods then employed by the single taxers. Chapter IX of Herbert Spencer's "Social Statics" seemed to him the best statement of what he called the doctrine, "that all mankind have equal right to the use of the earth." Mr. Bool's interest in land reform was shown by a gift of $1,000 to help along Luke North's "Great Adventure" in California.

Mr. Bool was deeply interested in the career of Governor Altgeld of Illinois. When the Chicago Anarchists were tried, convicted and hung, Mr. Bool was a subscriber to *Liberty*, published by Benjamin F. Tucker. *Liberty* was one of the comparatively few American publications which protested against this illustration of "truth forever on the scaffold." Mr. Bool from time to time extended liberal assistance to Mr. Tucker in his work. Horace Traubel was another publisher in whom Mr. Bool was greatly interested.

I remember how deeply Mr. Bool was interested in Oscar Wilde's "Ballad of Reading Gaol" and "The Soul of Man Under Socialism," in Walt Whitman's poems, in all Thoreau's works, in the writings of Rousseau, in Thomas Paine, Henry D. Lloyd, Kropotkin, Tolstoy, Ibsen, Elbert Hubbard, Emma Goldman, John Galsworthy, Ernest Howard Crosby (and his "Whim"), Edward Bellamy, Max Eastman, Nietzsche, William Morris, and Mark Twain. The foregoing is only a fragmentary list but shows the authors he loved best.

After disposing of his business interests in Ithaca, Mr. Bool spent a year or two in Florida and then returned to England. At Montacute he was successful in getting enough land condemned to put up eight modern cottages for working people which were rented for a nominal price. He also built at Montecute a three-family apartment, one of which he occupied until the time of his death, his niece, Miss Mary

Bool, keeping house for him. I believe he was about 75 years of age when he died. He was ill only ten days with bronchial pneumonia. His body was cremated according to his wishes.

Mr. Bool was warm-hearted, impetuous, prompt to make decisions, generous. He loved his fellow-men and he spent much money and a large portion of his life in efforts to promote human freedom, and the happiness that flows from it.

Madison, Wisconsin. CHESTER C. PLATT.

THE STUDY TABLE

From Various Lands

Believing firmly that "the little red school-house" is the cornerstone of our governmental fabric and the basis of our much vaunted liberties, our first thought on "taking over" the Philippines was their need of education. The story of our school work there is truly a noble one and we may have legitimate pride in it. It is true that we underestimated what our predecessors, the Spaniards, had done; it is true that we made many mistakes, some of which now appear ludicrous; it is true that misfits here and there were not uncommon. But, taken in the whole, we faced a great and difficult problem and we dealt with it in a splendid way. Among the incidental difficulties we met was that of textbooks. It is amusing to see that just now, after we have been in possession of the Islands for twenty-five years, our bookhouses are waking to the fact that they have neglected a promising field and are hurrying their representatives to Manila to get their share of the trade. What all the houses now realize, the World Book Company has long known. It was probably the first actually American house in the field. For almost twenty years it has grappled with the problem. It has studied the conditions; it has tried to meet the special needs. There must be special textbooks for the Philippines, if the best results are to be obtained. Whittier's "Snow-bound" may be a delightful poem, but it makes small appeal to the child of the tropics, who has never seen snow nor any of its accompaniments. It may be well to make Filipino children rise and uncover when the Star-spangled Banner is played and to compel them to stand while the Declaration of Independence is read, but they must have *some* music and oratory, where the inconsistency of continued denial of independence is less evident. From the long list of books intended for school use and relating to schools in the Philippines published by the World Book Company, we select three as representative. "Barrio Life and Barrio Education"[1] is by a Filipino, Camilo Osias. He is now assistant director of education for the Philippines and already has published a creditable list of works on education. The *barrio* is the unit of political, economic and social life in the Philippines. It may be considered as a village, a ward, or both, or neither. Any education that is suited to the Islands must recognize the barrio and its special needs, opportunities and limitations. There are few cities and the great mass of population consists of barrio folk; the life is essentially rural; the education must be adapted to that fact or it is a failure. Our author states the problems of the barrio school and discusses them in detail. Its present and possible condition, its teacher, its curriculum, its adaptation to rural surroundings, its need of practicality, its place and influence in the community—these are all important topics, which are fairly and intelligently handled. Such professional subjects as organization, equipment, supervision and the like, are also treated in considerable detail. The book is intended primarily for educators, but it deserves a wide reading. We are painfully ignorant regarding the Philippines; our apathy towards the serious problem we have there assumed is disgraceful: we should waken to the responsibility we have in these millions, whom we will not free. Every American would gain by reading this book by Camilo Osias. "Stories of the Long Ago in the Philippines"[2] is a reading book for children, written by a Harvard A. M. It is made up of folk-lore and of the salient points in Philippine history. McGovney was in the Islands for a time as a teacher in the Normal School. He is sympathetic and had made a serious study of the material he presents. This is presented in simple, almost too simple, style. In the effort to be at one with his little auditors he refers more than once to "*our* forefathers." Little Filipinos are not lacking in shrewdness and the "our" deceives no one; they realize quite well that the narrator is none of their kin. Ledyard's book, "Philippine Animal Life,"[3] is *suigeneris*. As a teacher of biology or natural history, in the Manila high school, the author was a great success. He aroused his students to unusual enthusiasm and kept them busily interested in laboratory and museum. The book is of the simplest. It deals with the caraboo, the horse, goat, monkey, turtle, mosquito, bee, earthworm, etc.—animals that any child sees and thinks he knows. It is not a high school text, nor a laboratory manual. It is a book for the barrio school and the barrio child. It is a book of simple pictures and of questions. Question after question, nothing but questions, but no child goes through this book without having ability to observe developed. We do not know how widely the book has really been used in the Philippine schools, but we know of none that will do the barrio child so much good, if used as intended.

"The Institute of Politics" of Williams College is undertaking the development of serious interest in politics and international affairs. "Modern Italy"[4] is made up of a series of lectures delivered before the Institute by Tommaso Tittoni, President of the Italian Senate, who has at various times held other important positions in the government. The lecturer has had an active part in the shaping of the policies, which he here clearly and simply presents. Italy's position in the great war was peculiar. No other nation that participated so carefully balanced the practical pros and cons and gave so little attention to the utterance of high-sounding expressions of principle. She entered the war from purely selfish motives, after careful consideration of what the contending parties had to offer. Though selfish she was honest and did not seek refuge behind pious pretences. Once in the war, no one of the allies was more loyal or paid a higher price proportionally than she. Italy has a more than ordinary claim to respect and sympathy for her part in the war. Yet she has been thrown overboard and, so far as possible, ignored ever since peace was signed. Tittoni says

[1] "Barrio Life and Barrio Education." Camilo Osias. 1921. 16mo; pp. ix., 175.

[2] "Stories of Long Ago in the Philippines." Dudley Odell McGovney. 1909. 16mo; pp. 128.

[3] "Philippine Animal Life." Edgar M. Ledyard. 1918. 16mo; pp. 73. All from the World Book Company, Yonkers-on-Hudson, N. Y.

[4] "With the Judeans in the Palestine Campaign." J. H. Patterson. New York: 1922. The Macmillan Co. 16mo; pp. xvi., 270.

nothing of all this in his lectures, but it is well to have it in mind in reading his book. There are eight lectures. They present Italy's contributions to literature, science and art. They consider her contributions to history, philosophy, jurisprudence and international law, which have been serious, and constructive. Italy has been bolder and more independent in facing some problems than most nations and in grappling with economic conditions and labor she has been driven to advanced positions. In the field of international economics she is in a critical situation and the questions of raw materials, discriminating prices and export duties, both in theory and practice, are of vital significance to her. As yet these are not live problems to us, but it is important for us to know that they exist and that they will, in time, affect us as they now do Italy. Tittoni's discussion of the Italian budget is hopeful, but shows the serious situation of the national finance. In his final lecture he speaks of *emigration,* a question of mutually great concern to Italy and ourselves. Italy is a really great nation, which is making an extraordinary effort to maintain her legitimate rank. She has no intention of being quietly relegated to insignificance. Fortunately, she has both men of action and men of thought to voice her aspirations, and to face a hearing.

Whether Zionism is desirable, whether it contains promise of success, whether it is to be considered a truly Jewish movement towards a Jewish state, whether it is a cunningly devised scheme to gain English advantage at a point of strategic value—these are questions which may be and will be bitterly discussed. The *facts* are that there is a Zion, that it is under mandate of Britain, and that Palestine was a fighting ground during the great war. It is not generally known that there were Jewish forces engaged on that soil in that war. Jews from England, from America, and from continental Europe were encouraged to recruit for Jewish regiments. In the book, "With the Judeans in the Palestine Campaign,"[5] we have the story of that force as told by their commanding officer, Lieut. Colonel J. H. Patterson. The force was recruited and whipped into shape in England, where considerable interest in them seems to have been shown by government and society. When it reached the field, however, it was constantly snubbed, neglected and harassed by the E. E. F. Staff. It was given plenty of hard work under the most disagreeable conditions and rarely had an opportunity to demonstrate its quality. Petty and hostile discrimination was the rule. Supplies were withheld, privileges denied. This petty persecution was shown in the fact that the men were not permitted to enter the city of Jerusalem, though other soldiers were.

I cannot conceive a greater act of provocation to Jewish soldiers than this, or a greater insult. The days during which they were prohibited from entering Jerusalem were the days of the Passover. Think of it! Jewish soldiers for the first time in their lives in Palestine and barred from the Temple Wall of Jerusalem during Passover! Only a Jew can really understand what it meant to these men, and the strain that it put on their discipline and loyalty. How provocative and insulting this order was will be better understood when it is realized that the majority of the population of Jerusalem is Jewish, and therefore there could have been no possible reason for excluding Jewish troops belonging to a British unit, while other British troops were freely admitted, more especially as the conduct of the Jewish soldiers was at all times exemplary.

The story of the origin of this force, its training, its transportation, its work, its fighting, as told here makes an interesting record. The author believes that Palestine has a future and that his soldiers have done their bit towards the building of the new Zion. What he thinks this means to Britain bears quotation:

Palestine will loom larger and larger in world importance as the years roll by. We have seen that it is the very keystone of our policy in the Near and the Far East and when it is colonized by a friendly people, working hand in hand with England, then the vexed question of our interests in those regions will be solved.

We have already called attention to the writings of the Mexican author, José Juan Tablada, in so far as they deal with Japanese matters or show the influence of Japan. We remind our readers particularly of his synthetic poems, in Japanese style, published at Caracas in 1919 under the title of *"Un Dia."* (One Day.) We now have a new volume of poems in the fashion of the Japanese *haikai* from his pen, with the name *"El Jarro de Flores"* (The Jar of Flowers).[6] The new volume is prettily gotten out, with a New York imprint. There is a prefatory word about *haikai* (or *hokku*) as an artistic literary form. Tablada's introduction of this form into Spanish-American letters has had result and today various Mexican poets are producing Spanish *haikai.* Our author names two who seem to be particularly happy in them—Rafael Lozano and Carlos Gutiérrez Cruz. In France too the *haikai* has some present vogue and *"La Nouvelle Revue Française"* in November, 1920, contains *haikai* by twelve French writers. English and American writers have translated a good many Japanese *haikai* into English and a few have attempted English *haikai.* Sadakichi Hartmann, though neither English nor American, has put out a chap-book of English *haikai.* In *"El Jarro de Flores"* Tablada has some pretty conceits. We cite a couple in simple prose translation:

The little monkey looks at me . . .
Can he wish to tell me
of something forgotten!

6 *p. m.*
The sensitive plant
has folded its leaflets
against the pearly sky.

The poems are grouped into clusters under such subtitles as—From the road, Landscapes, In the garden. Each division is headed by a striking modern-art pictorial design by Adolfo Best Maugard. The book is issued in a limited edition of 280 copies, of which 10 on Japanese paper are not sold and 20 on a special paper have the illustrations hand-colored. *"El Jarro de Flores"* makes a special appeal to those seeking Spanish readings and to those who know and admire the shorter Japanese poems.

FREDERICK STARR.

THE DARING ONE

I would my soul were like the bird
That dares the vastness undeterred.
Look, where the bluebird on the bough
Breaks into rapture even now!
He sings, tip-top, the tossing elm
As tho he would a world o'erwhelm.
Indifferent to the void he rides
Upon the wind's eternal tides.

He tosses gladly on the gale,
For well he knows he can not fail—
Knows if the bough breaks, still his wings
Will bear him upward while he sings!

—*Edwin Markham.*

From "Gates of Paradise and Other Poems."

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[5] *"El Jarro de Flores."* (The Jar of Flowers.) José Juan Tablada. New York: 1922. Escritores Sindicados. 8vo; pp. 92.

[6] "Modern Italy"—Its intellectual, cultural and financial aspects. Tommaso Tittoni. New York: 1922. The Macmillan Co. 10mo; pp. vii., 236.

THE FIELD

"The World is my country, to do good is my Religion"

LONG TALONS IN CALIFORNIA.

Wholesale persecution of the I. W. W. has broken out afresh in California. This is direct and indisputable evidence that industrial unionism has lately been making large strides in that commonwealth, which is famous for its orange groves and jails. The strength of the Industrial Workers of the World has been making itself felt on construction projects and in the marine industry, much to the discomfiture of the big employing interests.

Behind the raids upon I. W. W. in California, behind the innumerable prosecutions of I. W. W. members pending under the state criminal syndicalism law, behind various moves for suppression of free speech, one may discern the shadowy bulks and long talons of the Ship Owners and the Power Trust, the latter operating below the 39th parallel as the Southern California Edison Company.

When the Marine Transport Workers Union, an integral unit of the I. W. W., began intensive organization on the docks at San Pedro, the police were called in to stop its educational campaign and at least 150 arrests were made for no other reason than the fact that the marine workers sought in an orderly way to maintain decent working conditions on the docks.

When the Construction Workers' Industrial Union tied up the Big Creek power project near Fresno and caused 2,500 workers to leave their jobs, the police were again called in to prevent the strikers from picketing employment agencies in the larger cities which were recruiting men for the purpose of breaking the strike. Numerous pickets were jailed and sent to the rock pile for their share in the fight to abolish wretched working conditions in the camps along Big Creek.

Every citizen of California, every taxpayer, ought to know just what is being done under the state criminal syndicalism law to stifle free speech. Every man and woman should know that the public taxes are being used to send honest, upright working men to prison because they strive for their rights in the face of industrial oppression.

California is the only state in the union where men are sent to prison for from one to 14 years merely for being members of the I. W. W. It is not necessary in California to prove that an I. W. W. defendant ever committed an act of violence or sabotage or any other form of criminal act; it is not necessary to prove that he ever advocated the commission of a felony.

The one requisite is to prove membership in the I. W. W., and conviction is then obtained upon the testimony of witnesses who receive $10 a day for repeating parrot-like "confessions" that they at one time committed felonies for which they have never been punished.

One of these witnesses is W. E. Townsend, labor renegade and sexual degenerate. Townsend admitted in the second trial of ten I. W. W. witnesses at Sacramento, that he had deserted repeatedly from the army and navy, enlisting under various aliases, and that he had never been prosecuted for any of these desertions. His "confession" had to do with an alleged plot to permit spoiled canned goods to be sent from a Chicago packing house to soldiers in France. He declared he took part in the commission of that conspiracy. This story was completely shattered by the Department of Agriculture, which in a formal statement showed that it would have been utterly impossible to carry out such a plot in the face of rigid governmental inspection of all Chicago packing houses.

California's populace is deprived of the full truth about these cases by newspapers which work hand in hand with unprincipled prosecuting attorneys. The Sacramento *Bee* is a glaring example of a poison-tongued newspaper. It was the *Bee* which advocated lynching of I. W. W.s without trial during the war. Lately it reprinted the Townsend plot story, but it deliberately omitted telling about the desertions from army and navy, and it said nothing about the refutation of Townsend's story by the Department of Agriculture, although that refutation was carried all over the country by the Associated Press, of which the *Bee* is a leading member.

With such forces arrayed against us we have set out to smash the California criminal syndicalism law, to compel through the force of public opinion its repeal by the state legislature. In that endeavor we need the help of every conscientious man and woman in your state. We need your active assistance in spreading the facts far and wide, and we need money with which to employ lawyers, disseminate publicity, and to do relief work for the benefit of the prisoners.

We urge you to send us a contribution at once, giving all you can afford, and we ask that you attend all criminal syndicalism trials which may be in progress in your vicinity, so that you may observe how "justice" is administered under the criminal syndicalism law.

GENERAL DEFENSE COMMITTEE,
1001 West Madison Street,
Chicago, Illinois.

or

CALIFORNIA BRANCH,
GENERAL DEFENSE COMMITTEE,
226 Russ Bldg., San Francisco, Cal.

CORRESPONDENCE

A Mild Protest Against the Philosophy of Pacifism

Editor UNITY:—

For many years I have read the pacifism of UNITY, under the aggressive spirits of Jones and Holmes. I rejoice in the freedom of your utterance and attempt to convert the world to pacifism, and I will always read any utterance of sincere, intelligent, loving hearted prophets, but I desire to send this letter of protest. If pacifism is correct, it can have both sides presented, and the better will win.

It is my conviction that if we are radical enough we are not pacifists, for we all pay taxes directly or indirectly, to have the policemen watch over us and our property. In the midnight hour we sleep *because* a man with a club and a revolver is doing our anti-pacifist work for us; to smash the burglar and thug. In the morning after being protected at the risk of life, the pacifist goes to his study and writes fiery articles against anyone who is not a pacifist. That is, the pacifist bites the hand that feeds him and that protects him from the criminal classes.

We who read these lines enjoy the freedom of America. The pacifists accept the freedom won by our Revolutionary forefathers with pain and blood. Mr. Jones himself fought during the civil war, and was proud of it. And yet in the last UNITY some gentlemen wrote that Sherman, Pershing, etc., were *murderers*. Was Jones a murderer? Did the pacifists, or Pershing, stop the great world war? I saw the backs of men in la belle France splashed by the cruel, poisonous gas of Germany, and strong humanity destined to die. These men died for us, and at home the parlor pacifists were and are very critical of those who gave their all. These men were "murderers" who stopped the Germans in their rush for world conquest, were they? Well, if I had to choose between the men who fought abroad, doing their duty, the dirty work of America, and the sleek pacifists who could not be touched by the Government on account of highbrow connections, let me go and die with the men in the trenches. There I will find a reality of this world as it is.

Why did not the pacifists go to Germany and preach pacifism: our country was slow to fight. Of course, if Henry Ford got up a junta and paid the board of pacifists, some would even go with the millionaire. It was safe, and profitable, and very, very exciting. But naturally it was laughed at by the world.

The world does not laugh at Jesus. He was a pacifist; but he sealed his pacifism with his blood, not the money of Henry. I do not accept the pacifism of Jesus; I do not go around and ask a man to hit me on another cheek if he has hit me on one. Jesus was a terrible fighter; but he fought wholly in the realm of the intellect. That in the end will settle the world's problems. But we are not living at the end of the ages; we are living in hard times of painful progress. We must accept the world as it is.

The policeman is a necessity,—the army, the navy. When the policemen of Boston went on a strike, the thugs at once arose. When a fire or a flood sweeps through the land, people are yet so undeveloped they begin to loot, steal and kill. Would we not all stop them, if necessary by force, from attacking our children? I think so.

The hard invective, so loved by leading pacifists of the United States, shows that the pacifists are fighters, one and all, but they attack anyone who will not fight in their way and their territory. But a brickbat word may do more damage than a material brickbat. It depends on the motive back of the brickbat.

Each man must follow his own gleam of light. But let us have minds and imagination great enough to conceive of the integrity of those who do not see things as we do.

Keokuk, Iowa. CARLYLE SUMMERBELL.

BOOKS RECEIVED.

HOUGHTON, MIFFLIN COMPANY.
"The Understanding of Religion," by Edwin Tenney Brewster.
MACMILLAN COMPANY, 64-66 Fifth Ave., New York City.
"Nature in American Literature," by Norman Foerster.
"As I Was Saying," by Burges Johnson.
"Roman Bartholow," Edwin Arlington Robinson.
"Heaven and Hell in Comparative Religion with Special Reference to Dante's 'Divine Comedy'," by Dr. Kauffmann Kohler.
"The Apostle Paul and the Modern World," by Francis G. Peabody.
MARTIN, ALFRED M., New York.
"Sixty Years of Christian Science—An Appreciation and a Critique," by Alfred M. Martin.
NEARING, NELLIE SEEDS, Ridgewood, N. J.
"The Next Step," by Scott Nearing.
ORCHARD HILL PRESS, Croton-on-Hudson, New York.
"Blossomed Hours," by Edward Howard Griggs.
RAND SCHOOL OF SOCIAL SCIENCE, New York City.
The American Labor Year Book, 1921-1922. Edited by Alexander Trachtenberg and Benjamin Glassburg.

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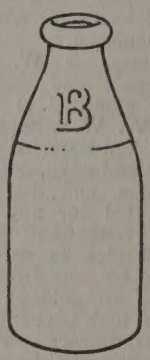

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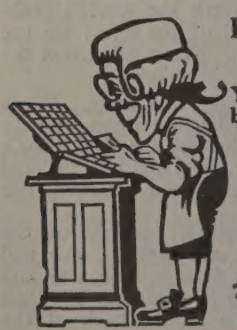

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